

May 1954

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Madonna and Child

School of Fra Filippino Lippi
(Courtesy of the Metropolitan Museum of Art)

The Holy Cross Magazine

May



1954

Jubilee at Holy Cross

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

WEST PARK was a quiet little village on the banks of the Hudson in 1904.

It is still a village, though quiet no longer. At Easter that year the Fathers moved into the imposing brick monastery, just finished. On May 19th Bishop Osborne, S.J.E., of Springfield, Illinois, dedicated it as our new Mother House under the title "Monastery of the Holy Cross." The inscription carved over the main entrance furnishes a constant reminder of this, for it reads "Crux Est Mundi Medicina." The Cross is the healing of the world.

Two frightful wars have happened since then, and the transformation of social relations. We do not bemoan these alterations entirely, for despite cultural and other losses, there have been distinctive gains. Certainly one of the gains has been that the Religious life has, under God, won an accepted place in the Episcopal Church. We do render thanks to Him for this.

In 1904 the Order of the Holy Cross had been organized exactly 20 years. Only six priests composed the community. Suspicion and slander followed these holy men, but

they refused to bow the knee to popular ecclesiastical opinion. Firm in their calling to serve God and man through their Religious Vocation, they followed unfalteringly the way of perfection as it had been shown them. However, having said this, we must not tarry dreaming of the past. We must rather gird up our loins for the future.

Far be it from us to pose as wise men, yet in this half century just finished, one fact has clearly emerged. Many Episcopalians do not know that in our Church there are Religious Orders. They have not been told. They have not been taught. At a mission service in a large parish in the mid-West while one of us was in the pulpit preaching a man in the congregation leaned over to the writer and whispered, "Isn't that a Catholic monk up there? What is he doing in this church?"

So, we arrive at the point. The Protestant groups have fostered with commendable zeal "Fellowship Week," "Loyalty Sunday" and what have you. Has not the time come for us Anglicans to glorify God by holding a "Religious Orders" Sunday? If we want

monks and nuns we must take steps to recruit them.

We suggest the Sunday in the Octave of the Ascension. Practically every Anglican religious community in America observes nine days of prayer between the Ascension and Pentecost for the increase of Vocations. We pray for the lengthening of the cords, the strengthening of the stakes. What a wonderful encouragement it would be if each of our Oblates and Associate Priests on that day would offer the Holy Sacrifice for our Religious Orders and preach on Religious Vocation. What a stirring challenge to their respective congregations! This sermon would not be just for Holy Cross. It would include all our Orders; those for men as well as for women, priests as well as lay folk.

If lay people would suggest to their clergy

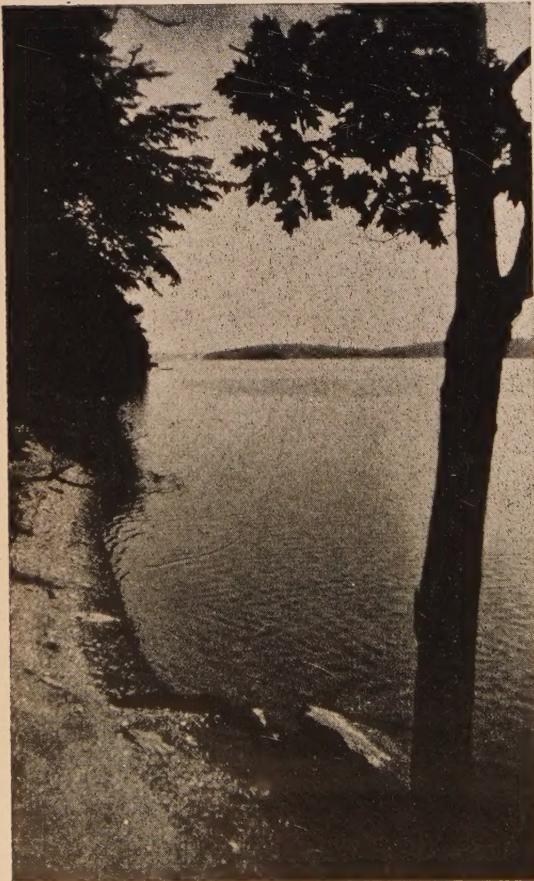
a sermon or address on our need for Vocations, it would be a real help too. Every monastic community in the country is asked to undertake work far in excess of its ability. The list of schools, colleges, parishes and even cathedrals which in recent years have been offered to Holy Cross alone is impressive. Every community has a similar record. The work can not be done by Religious unless their numbers are sufficient.

But quite apart from good works for the exercise of our charity, far more important is the life of prayer, of discipline and obedience in the various convents and monasteries. We do hope that the old jibe that monks and nuns are "escaping from reality," or were "jilted in love" has been laid to rest permanently. We cannot work unless we pray. That makes us seem peculiar to those who do not understand.

We have reason to believe there are dozens of able young men and young women eager to serve God to the utmost. Many of them live in a state of frustration just because they are unaware of opportunities in their own Church. We do urge every Priest who reads these lines to give Holy Cross and his own people a golden jubilee present. What better time than on the Sunday after Ascension, when scores of Religious will be praying with you? "Religious Life Sunday" may call it. We realize that this will be a holiday this year. Yet, what better "unknown soldiers" of God and Country have we than the hundreds of Religious who now sleep the Lord? We thus can Christianize our Memorial Day.

We do hope that this will become an annual observance in parishes generally. It is a wonderful opportunity to explain to a congregation the sacredness as well as the reality of Religious Vocation. Until we become a praying Church we can be nothing but a comfortable easy-going Church. Monasteries and convents are always powerful houses of prayer. Surely we do not have to demonstrate the necessity of more consecrated men and women to keep power-houses full? In this fundamental task it is our privilege to share.

This is the call. Who will answer?



THE HUDSON AT HOLY CROSS

Resurrection Power

BY ALAN WHITEMORE, O.H.C.

power is given unto me in heaven and earth." (St. Matthew 28:18)

WOULD you like to meet one of the Twelve Apostles? All right. Here I am. My name is Simon. Sometimes they call me Simon Zealot to distinguish me from Simon Peter. You do not know much about me in the gospel story but I have some vivid memories.

I remember as though it were today that Friday when our Master was killed. His arrest the night before, we all ran away. But, after He died, we went out to Calvary Hill and helped to bury Him. I can see now, the weight of His dead body as I carried it across the hillside to the tomb. Saturday was almost more terrible still, for as far as we were concerned. If you had known Him, face to face, as we had known you would understand—the charm of Him, the fascination of Him, the force, the richness! Now He was dead. We had depended in Him for the foundation of the Kingdom of our dreams, but our hope was shattered. Most bitter of all was the knowledge that we had deserted Him. I don't suppose that there has ever been quite such a agonized group as we were that Saturday.

And then the Sunday—what a riot of serious impressions the thought of that day brings back! The women, first, said they had not seen Him. We thought that the poor souls were unhinged with grief. Then Peter came, and Peter, you know, was not the visionary type. I can see him now, as he found me in a busy street and pulled me aside. His eyes, his whole face, were ablaze. But (for Peter) he spoke with amazing calm. "He's alive, all right," says Peter. "I've seen Him."

You can imagine the excitement when we met together that night in the Upper Room. Some said, "Yes. It must be true;" others, "No. It's fantastic."

There came a noise on the stairs. My heart jumped, for I thought—I guess we all

thought—"It's the police!" But it was not the police. It was those two, you remember, who met Jesus that afternoon on the road to Emmaus. We unbolted the door for a moment and they tumbled into the room shouting, "We've seen Him. We've seen Him. He's alive!" Then it was bedlam. They managed to get out their story, but had to tell it again and again as we hurled questions.

Then, quite suddenly, there was peace.

And there, in the middle of the room, He stood.

I can see Him now. *I can see the joy in His eyes!* Think what the joy must have been to come back to us from the grave and prove that all those wonderful things He had told us about God and the Kingdom are true.

But we were frightened. I can feel myself shrinking back against the wall—and He standing there holding out His arms to persuade us. "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

Now I can feel myself moving forward timidly, slowly reaching out my hand; then stopping it, a couple of inches from His shoulder. I clasped His upper arm, suddenly and hard. I felt the bone.

I saw Him eat! Yes, I remember what He ate—a bit of fish and some honey.

Mind you, it was not just once that we saw Him. Again and again, for a full forty days, He came to us; sometimes to one of us alone, sometimes to two or three, or half a dozen. Once—why, once there were several hundred of us holding an outdoor meeting when suddenly He was with us, speaking those wonderful words that only He could speak.

I must leave you now, friends, to my brother, the writer of this article—but, one last word before he takes over; it may help you to understand how a batch of plain, ordinary humans like us were transformed into men of iron. It is the literal truth that we laughed at Rome's show of power. You

might almost say that it amused us when they threw us to the lions. We knew that nothing on earth could really harm us, because we had actually seen, heard, handled with our hands, the living Jesus after He had been killed and had risen from the dead.

* * * * *

Brethren, you have been listening to Simon the Zealot; but only in imagination. What would it have been to have heard him in the flesh or to have sat face to face with any of his companions and heard them tell their eyewitness accounts of the Resurrection! It was that which swept across the Roman Empire like wildfire. It still sounds like a trumpet-blast through the apostolic writings. "The Lord is risen!"

We ought not to limit our thought of the Resurrection to a Sunday or two after Easter. We should preach, pray, ponder about it all through the year. We do not want less about the Cross. "God forbid that I should glory save in the Cross." The Cross is the only gateway to the Resurrection. But we want more about Easter. It is commonly said that the Western Church has concentrated on the Mystery of the Cross, the Eastern Church on the Mystery of the Resurrection. But each gets its significance from the other. We all need both.

"I believe," we say, "in the resurrection of the body." Mark that word "body" in the Creed. It is the key to the Mystery of Easter.

Thank God that today we are passing beyond the dreary, sophisticated outlook of the past three generations when men thought there was a cleavage between religion and science, that there had never been a miracle, that the Christian Religion was merely a web of ideas instead of a series of soul-shaking, God-enacted historic facts. The Creeds are right. They are true as they stand and only as we give our lives and allegiance to them as they stand—and not as emasculated abstractions—do they achieve great results; today as they did in the first century.

The thing that hurled the disciples forth upon the world was not that they had seen a ghost. People have seen ghosts (or thought that they did) all through the ages. Almost

all religions have believed in some sort of shadowy spirit-world beyond the grave. There is no news in that to take the breath away. What turned the world upside down was not a ghost but *Jesus in the flesh*. He was not mocking His friends when He bade them to handle Him and see.

A body without a spirit is a corpse. A spirit without a body is a ghost. Complete and living man is spirit and body combined. Such is the risen Christ.

Of course, His body is marvelously changed. Jesus did not simply return, as Lazarus did, to the life of this present world. Presumably Lazarus, after his raising, was subject again to weariness, sickness and temptation. Certainly, after a time he died. But it is not that way at all with the risen Christ. He was not just *resuscitated*; but arises into a wonderful new life beyond the grave, a new plane of existence. No longer is He subject to death. Never again can He be tempted or feel pain. He manifests new modes of action. See Him, as those first disciples saw Him, in the flesh, flesh real but transformed, the perfect instrument of spirit.

So shall it be with us.

We are not compelled naively to suppose that "at the last trump" the actual physical components of the dead will fly together to reconstitute themselves, from earth and sea. St. Paul says that we shall receive new bodies. ". . . that which thou sowest, thou sowest not that body that shall be . . . It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." What principle is it which, even in this life, constitutes a certain body as *your* body so that, though every chemical particle may be replaced after some seven years, you still call your body the same body that it was a score of years ago? Whatever it is, that principle continues into another world, so that your risen body, though new and transformed, transfigured, fraught with fresh powers, still is yours.

Did God make you merely that you might laugh or weep for a time, sicken and die? Indeed, He did not. He made you in order that you, too, may be raised, body and soul

ing with Jesus, into that wonderful new
and beyond the grave.

le began the process with your baptism.
or you were baptized you may have looked
acted as before, but in the deeps of your
a change had been effected more stupen-
is than the turning of night into day. For,
your baptism, there was conceived in you
life of the risen Christ. Your ordinary
weak and sinful humanity—your Old Man,
St. Paul calls it—is the environment of
an unseen, new life-principle. In your
human nature, as though in the earth's
a seed was planted with the vast poten-
ties of the seed of an oak.

Through the years, according to the meas-
ure of your faithfulness, that new life within

you develops. Whenever you make your
Communion the risen Lord comes into your
heart as He came on Easter night into the
Upper Room, and feeds the New Man in
you with His own resurrection life. In your
prayer, the New Man in you breathes. He
exercises and increases his strength in each
good work that you do. You yourself can
kill him if you will by sin; but nothing else
can. You have simply to allow that New
Man in you to grow, and let God nourish
him until the time comes, in another world,
when the Old Man, "the body of death,"
will be sloughed off and the New Man in
Christ will step forth radiant and triumphant.

Years ago, at Holy Cross, I saw a miracle.
It occurred on the shore of the Hudson, just



THE RESURRECTION
By Piero della Francesca

below the monastery, where some of us had gone to bathe. There, on a boulder, stood some sort of dragon-fly amid the wreckage of its shattered chrysalis. Fascinated we watched the ethereal little being which, up to this moment, had been slowly forming inside that ugly shell. Now, at last, the shell was broken and the dragon-fly released. Before our eyes its body lengthened and became more slender; the wings meanwhile extended iridescent in the sun. Then, in a flash, the beautiful new creature shot from the rock and flew far out over the waters of the Hudson. So God illustrated to us, in exquisite miniature, the culmination of that wonderful process which goes on, day by day, within the Christian soul.

Gospel means Good News. Take to your heart those "good tidings of great joy." In the dust and obscurity of life's battles, we ourselves and those around us see, for the most part, only the Old Man, the ugly shell of self. But within that shell, moment by moment, with each sacrament received, each prayer poured forth, each good work done, temptation overcome, the New Man in Christ grows stronger. Think of this, today, when you wash the dishes or fulfil some routine task in the office or at the plant, say to yourself, "As I go through with this tedious, trivial job—happily, for love of Christ—the Holy Spirit is adding another touch to the image within me of the risen Lord.

There are other wonders of the risen life. One is this. When Christ rose from the dead, He made available for us the power in His Sacred Humanity; which became incandescent, so to speak—burst into flame—at His resurrection. "All power," He said, "is given unto me in heaven and in earth." By your incorporation in Him through baptism, you are in touch with that source of power as the branch is in touch with the vine. Believe in that power, call upon the Lord for it, use it to do great things.

I once read that if a caged lion were aware of his strength he could release himself at will. He has pressed against the bars with his shoulder. They seem strong. But if he were to retreat to the back of his cage and

hurl his full force against those bars he would snap them like matchsticks. I do not know whether that statement was accurate, but it was certainly not comforting. I remember it whenever I go to the Zoo. I see that big chap prowling from one side to the other just inside the cage, his tail swinging, his jaw slobbering and his hungry eyes on me, and I hope that he won't get the "hunch" while I am there.

But what a picture it is of each one of us "cabin'd, cribb'd, confined" in the cage of his personality. The bars of this evil habit or that seem strong. But when once we realize the power available to us, the power of the Lion of the Tribe of Judah, there is no bad habit, of no matter how long standing, that we cannot break.

When you make your meditations brood sometimes, on the power within you from the risen Christ. Let the thought of it impregnate your soul. Then, when the moments of crisis come, you will be alert to call upon it.

All the power is at hand that you need for living your life as God would have you live it; power to think and power to choose, power to will and power to act, power to overcome your temptations, power to bear your cross, power to do your job and to do it well.

It is true that Christ died for you. He loves you so much that He would have died for you alone, a hundred times. But it is also true that He rose for you.

He rose that He might give you, through apostolic witnesses, the "sure and certain hope of immortality."

He rose that He might plant in your heart by baptism the seed of His risen life and that He might nourish the New Man in you by your communions.

He rose that He might strengthen you, at every step of your pilgrimage, with a fresh inpouring of His Resurrection Power.

"All power is given unto me," He says, "in heaven and in earth." He offers you that power.



Against Being Covetous

BY JAMES O. S. HUNTINGTON, O.H.C.

HERE is a story that may serve to introduce our subject. A young man who was getting on successfully in business, chanced one evening to go to a missionary meeting. The missionaries who gave an account of their work in the heathen country were young men of his own age, full of vivid experiences, of well-formed plans, and of kindling enthusiasm. Their accounts of the work thrilled the hearers and when the offering for the mission was taken up the young man of whom the story is told put a fifty-dollar bank note on the plate. The congregation dispersed, and the officials of the church sat down to count the offering. All at once the young man appeared. He had hurried back and was a little out of breath. "I made a mistake"—he began. "I thought so," broke in one of the men who was arranging the bills in neat piles, "I just told Jack here that I would order a couple of cigars that some fellow had put in a fifty dollar bill when he meant to put in a V." "Oh, no," said the young man, who had regained his breath, "that isn't it. But here's another fifty dollars." The men at the table looked at him in surprise. "You see," he said in explanation, "I had no sooner got round the corner than I met the devil; and he told me that I was a great fool to give any money to missionaries: so I thought that the safest thing would be to come back and put in fifty dollars more."

There is nothing impossible about the story, and the logic is correct; what makes the story unusual is that the young man should have recognized his danger. Time was when it would have been far more natural for him to do so than it is today. In the Middle Ages covetousness or avarice was, no doubt, common enough. There were robber barons and petty thieves, rapacious money-lenders and heartless usurers. But, however bad things were, nobody questioned that to yield to covetousness was a sin. Avarice was reckoned as one of the seven capital

vices, and Dante pictured greedy usurers in hell rolling bags of gold up a hill down which they were continually tumbling for the unhappy men to start and roll up again.

In our times covetousness still finds its place in the list of capital vices, but many people would find it hard to say in what it actually consists, and the majority of business men, at any rate, regard it as a virtue wholly worthy of commendation. They do not praise it in set terms but they exalt its equivalent—"business efficiency," "an eye to the main chance," "a go-getter,"—"the grasping at the golden opportunity." These are phrases that express not blame but approval.

Yet the verdict of the New Testament taken literally is unquestionable. Our Lord and His Apostles denounced avarice in language that would sound strange in modern ears if it were not in the Bible and therefore to be treated with respect but "not to be desecrated by being applied to everyday affairs." Here are a few of the New Testament applications of the tenth Commandment. "Blessed are the poor in spirit." "Lay not up for yourself treasure upon earth." "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet, what ye shall put on." "Freely ye have received, freely give." "What is a man profited if he shall gain the whole world, and lose his own soul?" "A rich man shall hardly enter into the Kingdom of heaven," "the deceitfulness of riches," "choked with cares and . . . riches of this life," "a man's life consisteth not in the abundance of the things that he possesseth," "Thou fool, this night thy soul shall be required of thee . . . so is he that layeth up treasure for himself," "Sell that ye have and give alms;" "When thou makest a fast, call the poor, the maimed, the lame, the blind . . . thou shalt be recompensed at the resurrection of the just." "Ye cannot serve God and mammon."

These quotations, all of them the words

of our Master, are given as illustrative of the essential characteristic attitudes of the Christian spirit towards the amassing and hoarding of material possessions.

And yet we must be most careful to avoid unwarranted inferences. The Divine Scriptures throw no stigma upon the good things which God has made, and which He wishes His children to enjoy. Manichaeism, in its protean forms, has treated the physical universe as evil, as the creation of the devil. But the Church has ever recognized in Manichaeism its most insidious foe, with which no truce must be made. St. Paul, who says the "love of money is the root of all evil" warns his disciples against those who "in

the latter times shall depart from the faith giving heed to seducing spirits, and doctrine of devils . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth": and so far from treating as evil the things which minister to man's happiness and enjoyment he says that "Every creature of God is good and nothing to be refused, if it be received with thanksgiving for it is sanctified by the word of God and prayer." St. Paul was no Stoic. In the midst of a heathen sacrifice to Zeus he did not deprecate the mirth and feasting itself but declared that God "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

There is no trace either in our Lord or His Apostles, of a false and fanatical asceticism. "The Son of Man came eating and drinking," and exposed Himself to the charge of being a gluttonous man and a winebibber, malicious as that charge was.

Covetousness does not consist in the use of the good things of the world in which for a time, we live. It consists in the craving to *possess* good things, in order to gratify the greed not of the body but of the mind, the lust not of the flesh but of the spirit, the craving to feel the sense of power by extending one's exclusive dominion and aggressive clutch over an ever-increasing range of things that other men value. The conventional type of avarice is the miser, gloating over his pile of gold and dying of starvation in the midst of his wealth—or "illth." A less familiar figure is the man who, in the days of the California gold-digging, has turned his findings into gold pieces stored in a leather belt. He was on a Pacific mail steamer when it struck on a coral reef, and began to sink. Hurrying to his cabin, he buckled the leather belt round his waist and jumped overboard to swim to land, and the weight of it dragged him down to the bottom of the sea. Ruskin tells us the story and queries, "Did he have the gold, or did the gold have him?"

How then shall we oppose covetousness

Devoutly Kneeling

BY ANNE TROTT TALMADGE

XVI

A M E N

In this we take the prayer that
 Jesus taught,
 Proclaiming our acceptance of
 it here,
 Agreeing with each deep pulsating
 thought,
 And holding it as sacred and
 most dear.
 And humbly do we pray that
 Thou wilt make
 Us worthy to acclaim it as
 our own
 That, striving to do all things
 for Thy sake,
 Our prayer will surely reach Thee
 on Thy throne.
 And let us not repeat it lest
 we think
 With diligence upon the words
 we say
 So that our ever thirsty souls
 may drink
 Deep draughts of strength on
 our uncertain way.
 And let us, truly thankful,
 always raise
 With it our hearts in everlasting
 praise.

by despising the good gifts of God or by trying to atrophy the desire for them, by training ourselves to hold them lightly, to part with them without undue regret. When any measure of material substance is taken from us, let us not yield either to resentment or to a hypocritical submission. Let us not say, or think, that God has deceived us. Neither let us say, "I don't want it, let it go, I can get along very well without it." Rather let us say, "It was worth giving, and I should have been glad to keep

it. But I haven't lost it. I have given it to God to keep for me. I shall have it bye-and-bye." And let us give, for others' needs, not mere superfluities, but that which will be costly to us to bestow.

Most helpful of all would it be if on receiving any enrichment in material things we were to refuse to rest in the pleasure of acquisition and were at once to join with our thanksgiving for the bounty, our humble entreaty that we may have the grace to use aright what God puts into our hands.



THE CALLING OF THE APOSTLES PETER AND ANDREW

By Duccio di Buoninsegna

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

The Blue Spruces

BY ELAINE STONE

SEVERAL years ago, when my family and I were living in northern New Jersey, we saw many beautiful blue spruce trees. Some were as much as fifty feet tall and they stood proudly in the center of great lawns or on either side of the main entrance to houses. We had a new home on a small sized property and thought a few blue spruce trees would add dignity and beauty to the place. I discovered a newspaper ad which told me that this type of tree could be bought for only one dollar. That seemed agreeable to all of us and we spoke of buying one or two. But I was dismayed to read further on that the trees were only twelve inches high. Not twelve feet, which would have been lovely, but the size of a small house plant!

We thought about it for a few days and then discarded the idea of buying any, as the difference between a tiny, almost invisible tree, and the great, majestic fifty foot trees we had seen was too much.

All great trees began once as tiny slips unnoticed somewhere under foot in the forest, and perhaps in time the little trees purchased for one dollar would have been great giants too. But we didn't want to wait, and we didn't buy them.

So also in life we come across fine Christian people filled with all spiritual graces, goodness and virtue, and we yearn to be like them, thinking that such persons were created overnight by magic, and that perhaps we can be too. But like the trees, these heroic Christians whom we admire so much and wish to emulate, were once small and weak and have only become what they are through continual and steady spiritual growth over many years.

They are the ones who have persisted in searching for the truth about themselves, who have risen to try again when defeated in battle against difficulties and besetting sins. They are the ones who have watched and prayed many hours during temptation in

order to remain true to their Faith and to their Lord whom they have promised to follow.

These people who impress us so much were not always like this. They had to begin somewhere, sometime along the path of life. Usually some event in their lives, a great sorrow, or illness or contact with some other great personality, has drawn them toward Christ and realizing their inadequacy in the past and the utter futility of the way they were following, have at that time planted the seed, or perhaps the tiny, twelve inch tree, the beginning of their new life as Christians.

Such a tiny, new tree needs water, sunlight and care. This new Christian soul receives quenching of its spiritual thirst through Communion and the other Sacraments of the Church. It bathes in the sunlight of the purity and beauty of God; and in proximity to His Saints on earth, in the fellowship of the Church. This new soul receives care in the details of his spiritual progress through his Confessor or Spiritual Advisor, who gently and lovingly draws him away from his attachments to himself, and shows him the path to God through Love.

The little tree is in constant danger from frost and storms and the careless foot which can grind it into the ground. So also is the new soul in an ever present state of danger from coldness, anger and hate which will kill the Love which should be growing in his heart. The storms and vexations of everyday life may eventually discourage him to such a degree, that the prospect of continuing looks hopeless, and he resorts to his former easier life. Jesus never promised that the way would be easy or the burden light, but rather, he that endured to the end would receive everlasting life.

So we must be wary of discouragement and when we fall under the seeming impossibility of correcting our sins, we should ask our Lord to help us. And He will reach out His hand and raise us up and help us on our

y. He also suffered discouragement and temptation and knows what we endure.

When after many decades the spruce tree stands majestic and tall in its beauty, it is still subject to one other great danger. Somewhere in its trunk there may be slight imperfections which never bother it under ordinary circumstances, but when a tornado or a hurricane roars through the forests or the cultivated grounds of a large estate, many proud and ancient trees crack and fall to the ground.

We are never really safe from sin. Up to the moment of our death we must be ready to resist temptation. Those fine Christian souls whom we admire so much, are constantly subject to the greatest and most dangerous imperfection of all. Hidden deep in their hearts, hidden even from their own eyes, may be lodged the most deadly of all sins, spiritual pride. And this sin may be growing within them like an insidious decay, weakening them bit by bit, so that when a great storm in life strikes them, they fall.

No one is ever safe, but must be always on the alert for signs of this imperfection. Sometimes those who feel closest to God and are wrapped in ecstatic rapture while gazing upon his face, may see the clouds part, and discover that it is not God's face

they view in such reverence, but the reflection of their own. What sin could be more terrifying. And yet we are all subject to this temptation.

Unlike myself, who scoffed at buying the tiny tree and yearned only for the large, prepossessing blue spruce, which we could not have, a Christian should be willing to start with something small and easy. No miracle will transform us from our imperfect present selves to that future saint which we hope to be. First we must plant some particular virtue in our souls, such as Meekness, Humility, Reverence and especially Love.

Beginning with one of these, we must nurture it with daily prayer and study. Study of ourselves, our true motives, and the confused condition of souls. Then we must gradually weed out the opposite sin; Pride where we wish Humility, Arrogance where we wish Meekness, Contempt where we desire Reverence, Selfseeking where we need Love. Gradually adding each grace and eliminating each particular sin through the years.

It is not easy and it takes a long time, but we must be willing to start somewhere, NOW, and continue daily with vigilance till death, if we desire to be one with God in life everlasting.



HOLY CROSS — Saint Augustine's Chapel From The North

Five Minute Sermon

THE MAN WHO STOOD BY

BY JOHN S. BALDWIN, O.H.C.

"IF I will that he tarry till I come, what is that to thee?" What a comfort to realize that even among the holy Twelve they bickered sometimes about each other's vocations! Is this John to be allowed to go on doing as he has been doing? And our Lord, surely not without a twinkle in His eye answers, "What is that to thee? Follow thou me." And there the artist of the Fourth Gospel leaves it.

Later artists have not been so kind. They have conspired to show St. John as a weak, sentimental, effeminate figure. But this is to defy the recorded facts. After all, our Lord *did* entrust His mother to St. John. Would He have entrusted her to a sissy?

The gospel picture of young John is completely different. He and his brother James were nicknamed the Sons of Thunder. And we are not left to imagine what tempers they had. Surely enough, they wanted to call down fire on the village that would not welcome our Lord. But John was not all noise and bluster. He *stood* by Jesus' cross—the only male disciple who did so. John was very much a man.

The picture under the archway at Mount Calvary shows him as a man. Unfortunately the young artist miscalculated a little, so that from across the patio all you can see is his holy legs.

Like some other holy persons, John must have been pretty provoking. Do you remember what he and his brother asked for? Not the top seat but the seat *next* to the top—where you can pull the strings and not take any of the blame! Do you wonder the other disciples were angry?

Biblical critics have been even more unkind than the artists. It is not only that they divide John up into several Johns. (They have a passion for dividing up historical figures, from Homer down.) But they go on to call the writer John a vision-

ary, a dreamer. He may have had visions, or, and more probably, he may have cast his message in vision form so that only Christians would understand it. But that insight is based all the way through on concrete facts—how many waterpots there were at the wedding feast, and how much they would hold. Starting from those facts seen now after fifty years in perspective, John brings home to us the meaning.¹

But enough of what others have thought about St. John. What did he think about himself? This is the most interesting thing of all. For the writer of the Fourth Gospel always calls himself "the disciple whom Jesus loved." Note, please, NOT "whom Jesus loved more than He loved the others," much less "who deserved to have Jesus love him." John claims no merit, draws no comparison with Peter or Andrew or James. He just states the simple fact, "Jesus loved me." And in that phrase we are meant to hear the note of wonder—"To think that He could have loved a man like me!"

This is what makes him John the *Evangelist*—the preacher of a gospel, not a law. Not that he makes light of the law—read his epistles and note how he keeps insisting that we must keep His commandments, "and love one another, as He gave us commandment." But this is never allowed to become the central message. The central message is that, even when we do not love our Saviour. He for His part still loves us. We too are disciples whom Jesus loves.

And this is crucial for your life and mine. It is crucial for our *prayer*. For Christian prayer "begins with God." The very idea of it comes from Him. "He first loved us." Because of that we try to say that we love Him. Christian prayer springs from gratitude.

1) We hope you will read, if you have not already, Dorothy Sayers' essay about this entitled "Vote of Thanks to Cyrus," in the collection *Unpopular Opinions*.

So does Christian *penitence*. For otherwise it springs from hurt pride—to think that I should have gone and done a thing like that! But Christians learn to say instead, "To think how good He was to me and how grateful I have been!"

And it is just this that makes the difference in the keeping of our *rule*. Why is it that when two people keep the same rule of life, one will grow into a gentle saint and the other into a dreadful old crab? Surely because that latter has thought of his rule in terms of duty—of duty that *he* really does, unlike some others whom he could name—

while the former has kept his mind on Jesus' love for him, and thought of the rule as the least he could do in return.

Above all, gratitude is the principal factor in preparing for *Communion*. For the Eucharist is essentially a thanksgiving. It was "when He had given thanks" that Jesus first gave Himself to His disciples. And that giving of thanks ought still to be our first and foremost intention. We confer no favor on God by going to Mass. We go to give thanks to Him. And, lo, He who is God and Man meets us and lifts us up before the Father.

What Is A School of Prayer

BY A. APPLETON PACKARD, O.H.C.

RECENTLY a close friend of our Order wrote to the Superior and put this question. He had been asked it by an interested Churchwoman: "What is a 'School of Prayer,' and how do you conduct one?" In giving an answer, I beg to state at the outset that, as in the case of Missions and other outside engagements of the community, each man has his own technique, although by and large the same ground is covered by all of us who engage in these works for Christ and His Church. Hence I write only from personal experience.

Preparations for such a "School" in a parish begin with emphasis upon it by the rector in both written and spoken announcements and pastoral contacts steadily, beginning at least two months beforehand. The usual channels of publicity ought to be utilized, namely newspapers and parish paper. The leader sends a "cut" of himself and provides biographical material and an article about the Order of the Holy Cross for background. Prayers and special intentions at the Holy Eucharist for blessing upon the spiritual success of the venture are, of course, vital. Books about the general subject of Prayer are to be assembled for temporary loan to those participating, and Holy Cross Press literature bearing on it is to be on sale in the Parish House. A small committee to assemble tables and chairs, and to take charge

of this and other items listed here should be gathered. The session begins in the Church and goes on for half an hour, a fifteen-minute recess is held and an additional half-hour is observed in the Parish House, making a total length of around an hour and a quarter. It is best to start at eight o'clock usually, on a Sunday evening, and close on Thursday night: five nights in all. This seems to work out best as the most satisfactory arrangement. A special announcement is to be made by the priest to his flock upon the Sunday itself. An organist will be needed each night, although there is no choir. A congregational hymn or two are sung. Each morning two Masses are celebrated, early and late.

Refreshments as an "ice-breaker" are advisable on the opening Sunday evening—not on the others. It is best to stick to coffee, cake, sandwiches. In regard to the schedule, on the closing night we begin in the Parish House and end in the Church, thus reversing the procedure on the other evenings. Regarding money, a box at the rear of the Church marked "Offerings" generally takes care of the School's expenses. A thank offering may be received at the final service. Boxes ought to be provided—pencils and paper too, for "questions" and "Prayers" at the rear of the Church. The pencils are for note-taking. While this is a

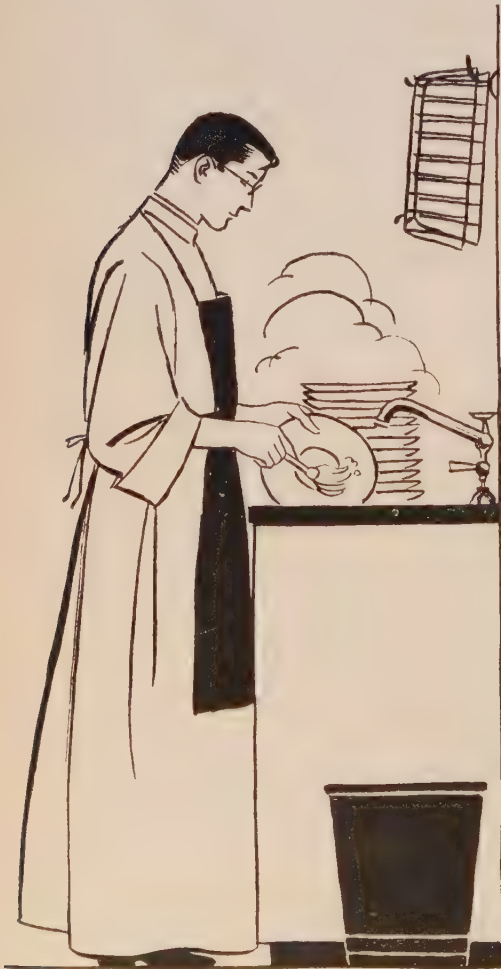
school wherein we learn something of the glories and realities of the whole range of Prayer, it ought to be emphasized strongly that the Conductor is at the disposal of the people for confessions, conferences on the spiritual life, prayer, etc.

Put it this way. The quality rather than the quantity of those interested is important. This isn't a Mission; rather the further conversion of the "converted." A picked group in the parish should be appealed to. We're not after nor expecting great numbers, but a really worth-while backbone crowd in the congregation. Priests and people *can* make it a splendidly lasting and effective instrument for the increasing good of them all. A suggested Prayer for the School for daily use is: "O Lord Jesus Christ, Who didst say to Thy disciples, Come ye apart and rest

awhile, grant us through this School of Prayer so to seek and learn of Thee Whom our souls desire to love, that we may both find and be found of Thee; Who livest and reignest God, world without end. Amen."

As to the actual subject-matter taken up the following is one scheme which has been found helpful. Sunday night: PRAYER: *What It Is*. Seven subheads, ranging from friendship with God through some definitions, to prayer as a weapon of power. Monday night: PRAYER: *How It Is*. Its various parts; Adoration, Confession, Thanksgiving, Intercession, and Petition. Tuesday night: PRAYER: *Height It Is*. *Meditation*. Five subheads, including the balanced use of the mind and affections. Wednesday night: PRAYER: *Fellowship It Is*: *Holy Eucharist*. Five more subheads, emphasizing the Mass as both sacrifice and sacrament. Thursday night: PRAYER: *Rule It Is*. Five topics showing how first things must be kept first by means of the regulation of our lives centering in discipline of body, mind and soul.

Such a School can prove itself of very real blessing to any Parish. I have shown how it is to be prepared for, and given an intimation of the richly fruitful subjects which are to be taught and discussed. Out of it sometimes grows a continuance in the shape of a weekly informal prayer group. "Prayers for Frequent Use" are made available to those attending, in any case, for the permanent enrichment of their lives in grace. The Holy Spirit works in and through freshly converted souls to bring inspiration and blessings upon the whole Parish. For He teaches us by this medium not only about Prayer, but leads us to pray by practice in praying. Answers to doubts and uncertainties, as well as to why our prayer-lives have been so "thin," are provided. And lists of books are given for extended reading and study along the lines opened out by the School. Many parishes might well undertake to learn much more than heretofore about that Prayer guaranteeing friendship with God, which catches us up into the stream of adoration rising daily from men to their Creator.



The Invisible Man

BY KENNETH L. ADAMS

A favorite author recently wrote a piece in which he plaintively inquired, "Has anyone seen me lately?" He was bewildered because so many minor functionaries in his life seemed to find him invisible. Head waiters had a way of looking right through him when he wanted a table; hotel clerks looked over his shoulder and gave the last available room to the man standing next behind him; ushers studiously avoided his glaring stare; and his frantic gestures in quest of a restaurant check were ignored completely—until he started to depart without paying.

When it comes to religion, I am also loved to ask, "Has anyone seen me lately?" Being a non-Roman Catholic is as difficult as being a pink Republican or a warm dailiri. My friends simply do not believe I am a Christian. They are so accustomed to having their Republicans black and the daiquiris frozen that they must also have their Catholics Roman. This state of affairs leads to confusion and a suspicion that I am either a mirage or daft.

My Roman friends consider me a harmless heretic, or perhaps a friendly type of renegade. My Protestant friends are instinctively less lenient, believing that at heart I am a traitor to the Reformation, but still not such a one to warrant the title of "Red Neck" or "Mackerel Snapper." My Jewish friends, themselves a minority group who sometimes feel a bit invisible too, take a more charitable view and while I admire their matzoh balls, they admire my roast of pork—from a favorable distance.

When I really disappear twice each year to go on retreat at Mt. Calvary, my friends conclude that I have either gone off to take the cure, or the exact reverse. When I return and attempt to explain what a retreat is, I can tell from the vague look that comes into their eyes that I am again becoming invisible. In this case, believing is seeing.

When my brother visited my home recently

and discovered a crucifix on the wall, he exclaimed, "Have you changed your religion?"

I explained that the crucifix was on my wall because each evening I passed it on my way to bed and each morning I passed it again on my way to work. The crucifix reminded me to take time out and ask forgiveness for the errors of the day just past and guidance during the day ahead. To me the explanation seemed as simple and practical as my brother's desk calendar, but to him I was already becoming a blur—in transition to invisibility.

The vicar of my church belongs to a club of which I am also a member. He appeared there recently in his clericals and asked the new Irish cook if she would prepare a plate he might take out. Making conversation, the cook asked if someone were ill. When the priest replied, "Yes, my wife," the cook dropped a plate in her confusion.

See what I mean? To her, my vicar had become invisible.

The problem seems to be that everyone knows what a Baptist is, or a Methodist, or a Roman Catholic. But our faith in the United States remains obscure for those who do not practice it. Because Protestant and Roman ideas and antagonisms have been pounded into the popular thinking so effectively, most American Christians believe they must be one or the other and anyone who is neither is nothing.

I don't suppose it really makes much difference if my atoms go about unexposed to others, but it is at times unnerving. Like the unhappy author who found himself invisible to head waiters and room clerks, we are apparently invisible to Protestants and Romans. Like him I ask, "Has anyone seen me lately?"



Book Reviews

POEMS by *Miguel de Unamuno*. Translated by Eleanor L. Turnbull. (Baltimore: The Johns Hopkins Press) pp. 225. Cloth, \$3.50.

Some Christian artists of the West, particularly those who have been reared in societies where there is more than one Christian culture-pattern as well as a rich and profound while strictly non-Christian artistic tradition, have found that their personal religious faith, their spiritual and esthetic awareness of the beauty and drama of Christianity, has only meagrely informed their creative powers. And I think this is particularly so in Britain and America where an artistic-religious tradition is more spasmodic and attenuated than in the Latin-Catholic nations. Certainly Miguel de Unamuno represents that undiluted Catholic literary tradition which is quintessentially European. A reading of his *CHRIST OF VELAZQUEZ* and this volume under review will demonstrate the poet's utter drenching with the Christian themes, and a saturation by the Christian Passion of his artistic consciousness.

Within a deeply personal context the poet reveals a constant striving after an existential relationship with God. The 'I-Thou' language of Buber is magnificently portrayed in the poem 'Innerness'

"and that God of yours on
another target
has fixed his gaze
and while you think to ascend
to the stars

He guides you unto his." (p. 73)

But we have here something more than a splendid setting of meta-physics, in the framework of verse; there is continually the magic wooing by faith of language. Unamuno's poetic faith, his artistic percipience, is not descarnate. This soul has seen Christ through the glare of a Spanish sun, grown powerfully conscious of the atonement-shed blood in a land where blood and sand are almost synonyms. Thus:

"Oh land of Castile, you do raise
me up

* to the sky in the rough palm
of your hand;
to the sky that burns and refreshes
you,
the sky, your master.

(Then the snatching up of the land-image into the Christian context)

"You are a vast altar, land of Castile,
into your air I shall set free
my songs,
if worthy of you to the world
they'll come
down from the uplands."

In the verses quoted we can actually see the poet 'marrying' the sun-slaked roughness of the Castilian soil, under the burnished sky—into the sacrificial activity of the altar and the incarnational descent of the Christ bringing man freedom from sin in the breath of hot wind by which men breathe.

Here we find the same Velazquez-Goya ability to incarnate the religio-mystical experientia into the flesh of the Hispanic ethos; brilliantly manifest in Unamuno's great poem, 'On Gredos':

"On thy summit at last I find myself,
I feel myself supreme,
I penetrate into my Spain,
At last a person,
son of centuries of passion,
a Christian
and Spanish Christian;"

The poet's Spain seems to exude the redeeming Passion of Christ in every sun-lacerated second, in every Lenten crucifix where the artist finds himself suspended, gazing down at the passing, ever-transitory world, living in poetic anguish the constant dark night of the soul:

"here, in the vast solitude of the
mountains,
being reborn at break of day
when is reborn the solitary sun.
Here I devour God, I am God,
my rock;
I drink from his lips with my lips
the blood
of this sun, his heart, here

on my knees, on the summit,
 whilst my forehead with his
 splendor is lit
 open to heaven, in holy
 communion! . . .
 and here, touching me thus,
 I feel the palm
 of this long martyrdom
 of not dying of the thirst for
 eternity."

In all this we perceive the poetry of totality
 suing as it does, from an imagination
 roughly fired by the catastrophic love of
 with its logic in the calvaric climax of
 tering, an imagination wrought in the
 ty existence that gasps under the domi-
 ce of the Iberian sun. Again and again
 are confronted with the blood-image of
 drawn irresistibly to the foot of the
 flaming cross, the blood-image of one
 whose native land is thickly crowned with
 thorns of innumerable cacti.

Yes! The blood, sweat, tears of Christ
 freely here, as harsh a vision as . . .
 gain, a naked heart of living rock, of most
 gh granite that with its crests touching
 sky, in mutual solitude seeks the sun."
 Ultimately this is not the fatalistic Moor
 o speaks in his verse, but a Christian who
 ows that through the humiliation and suf-
 ing lies the resurrected One who will wipe
 ay the tears from our eyes. And thus,
 the Christian . . . "this great rock is a
 y, a stony ladder of Saint John of the
 oss, the eternal liberty to be scaled!"

There have been more poets who were
 ristian than there is Christian poetry;
 ere is an infinitude of Christian doggerel,
 hile Christian verse is a rare thing. A
 ader of these poems of Miguel de Unamuno
 s the privilege of confronting a Christ-
 aked poet writing Christ-soaked verse of
 e highest order. One is not the same per-
 n after an immersion into the art of this
 Greco of the Word. There *may* be greater
 ets than this—though his art is of the
 est—but surely there was *never* one who
 ed more fully in the image of the Cruci-
 ion, and never one who was more able
 integrate that vision into the sonorous
 od which is Spain.

—D.A.W.

INFALLIBLE FALLACIES—An Anglican Reply
 to Roman Catholic Arguments. *By Some
 Priests of the Anglican Communion.* (New
 York: Morehouse-Gorham Co., 1953) 32
 pp. Paper, 35c.

Let us be quite sure as we pick up this
 pamphlet to read—and I believe that
 we should all read it—that our minds
 are impregnated with sorrow and shame
 rather than anger and arrogance. That this
 had to be written and that we ought to read it
 is the unhappy logic of sin. This, I feel, is
 the spirit in which it was written and this
 is the spirit in which it must be read if it
 is to contribute to the one imperative, the
 fulfilling of the law and mind of Christ.

This so evidently sincere booklet was writ-
 ten by a group of Anglican priests to refute
 what they, (and all Anglicans) must believe
 to be errors emanating from the Roman
 Communion, the great Mother Church of
 the West. It is therefore concerned with
 truth, and the facts which are illustrative of



THE ASCENSION
 By Hans von Kulmbach

(Courtesy of the Metropolitan Museum of Art)

that truth. But truth, for the Christian, can never be divorced from love, never be isolated from compassion. St. Paul tells us that we are to "speak the truth in love" and the opposite of that is not to tell lies but to speak the truth in hate, to be ruthless, in fact. With all that said we must resist the temptation to say: "Well, now the decks are cleared, we are ready to get on with the business of showing these Romans where they get off!" For us who long for the fruition of the Will of Our Lord for restored unity throughout the Catholic Church, the decks are never cleared; we shall always be seeking to pray our way to holiness and out of the strife and imperfection which mars our relationship with any of our brethren of the Body of Christ.

Yet these things had to be said: Roman Catholics and the world at large, must be told that we can see no perfecting of the Fractured Church through the annihilation of that part of it, planted in Britain by the Third Century and now spread throughout the world. This booklet states calmly and with emphasis, where we believe Rome to be *wrong* in relation to the Anglican Communion, yet it is no panegyric of Catholicism as it is manifested in the Church of England and her Daughter Churches about her and across the seas. While acknowledging the virtues of Roman Catholicism, (perhaps some of us who have been inspired by the renovated Catholicism extant in parts of contemporary Western Europe would have gone further than the pamphlet in this respect), those points at which Anglican Catholicism diverges from Roman Catholicism are stated lucidly and argued with force. The work is too small to make quotation worthwhile, but every point, including those dear to the less responsible papal controversialists, appears to have been included. The whole question of the validity of our Orders is treated succinctly but with the assuredness of competent factual knowledge, and the supremely important point of our experiential cognizance of Grace mediated through the Sacraments as they are celebrated among us, has not been neglected.

On the back cover of the booklet is given an extract from the Archbishop of Canter-

bury's presidential address to the Convocation of Canterbury, when he made specific reference to INFALLIBLE FALLACIES. These words of the Archbishop are themselves worth reading, their vein is in keeping with the booklet: wise and gentle, wholehearted, frank and effective.

Your reviewer felt that the Anglican Communion was splendidly approximating one of its noblest glories, as a womb of tolerance, in producing a sturdy defence of itself so completely unruffled by the ill-winds of polemic and rancour which today cast such restlessness over the affairs of men.

Read it, and when passing it on, do not neglect your Roman Catholic friends . . .

—D.A.W.

THE IMAGE AND LIKENESS OF GOD by Dom Gregory Dix (New York: Morehouse-Gorham Company, 1954) pp. 11-17. Cloth \$1.50)

This small book, from the pen of the outstanding Anglican Benedictine scholar, the late Dom Gregory Dix of Nashdom Abbey, England, is described in the publisher's blurb as being "the first purely devotional work" among his publications. I feel this is misleading. THE IMAGE AND LIKENESS OF GOD certainly witnesses to the devotion of the writer and engenders devotion in the reader, but fundamentally it is theological writing, biblical through and through, theological through and through, as all his writing was. This needs emphasis if the book is to be accurately evaluated. Although in his treatment of the God-man relationship, based throughout on the metaphor of the image created, sullied and restored—Dom Gregory will doubtless evoke a sure devotional response from the reader, and the measure of his own profound sensibility to the majesty and mystery of the "life within the Body" will be communicated, the whole work is impregnated with the indelible mark of the 'natural theologian' who in stressing the *kerugma* of the incarnational gospel and its corollaries in terms of the incarnated Church instinctively witnesses to his gift of expounding the *didache* of the Christian revelation.

one of Dom Gregory's greatest assets, superbly demonstrated in his SHAPE OF THE LITURGY was his ability to write excellent English, (literary in the best sense), when treating of technical and often complicated themes. This same flair is evinced in the work under review, and for the reader, at least, an esthetic pleasure was experienced at the same time as ideas were made to stir in the mind and a fresh devotional activity was stimulated. Of how many books on 'technical' subjects would such remarks be pertinent in this day and age?

Throughout these chapters, which constitute the basis of a Retreat that the writer gave on several occasions to groups of religious, the author speaks from 'faith to faith.' They represent adult Christian reading. Yet, if we be afraid of Christian maturity in reading, we do well to hearken to Dom Gregory's own words.

"We are not all theologians, of course: nor is it necessary for every Christian to embark on a course of intellectual study. But we must all nourish our minds with scripture, and there must be a *brooding* on the truths of our faith. We should learn to contemplate and to love to fix our minds on the bare facts and truths of our religion."

This book is an effective aid for our accomplishing just that, and in supplying that aid it offers much. It is a rich book. Fresh ways of enriching one's ideas on such instant and perennially relevant themes as Christian love, abound in its pages. Thus we find him writing of love:

"It is significant of the tragic element of frustration in human life that He, the model of human love, the asserter and proclaimer of love as the ultimate thing in human life and the fundamental law of man's being—even He is forced to define love's highest human term not as a triumphant human success but as involved in a catastrophe."

How truly fecund this idea is! In one sentence we are taken to the heart of true Christian tragedy, to the core of the pain of human suffering. In the passage quoted and in the writing that follows, we can per-

ceive the key to most Christian art; the Dostoevskian novel is revealed as a supreme manifestation of the logic of love, and the awful realism of the Christian religion—before which so many stumble—is magnificently under-scored.

In this book the rich and vital consequences of the 'encounter of opposites' within the person of Jesus Christ is made starkly clear.

"In Him the Godhead and a sinful race are combined in a hypostatic union! This is the bitter contradiction which is in Him, nay which He *is*. There is an absolute opposition there which cannot endure, which cannot find an equilibrium, which must tear Him apart to find its own resolution."

All this because: "Death looms up out of the primeval depths of human history as the great consequence of original sin confronted by the holiness of God. In Him the holiness of God is actually incarnate in human history in all its wicked reality. In Him the two opposites are not merely confronted, but, as it were, combined. In Him the holiness of God thrusts itself into the very heart of the opposed reality . . . Calvary is the logic of the situation."

But, especially for the Catholic, Dom Gregory's so theological, so spiritual reflections would have been incomplete if they had left us there, "in the tensions of His own being, (where) there is the inner necessity of a redeeming death." Instead he takes us on, takes us through Death to the Resurrection, into the victorious Ascent with our humanity, into the love-dialogue within the Blessed Trinity. And finally to the problem of our incorporation into that Death-and-Restoration, of our incorporation into that New-Life that the Second Adam was able, by His fulfillment of the law of Love, to strike from the rock of our fallen natures.

As the author treats of our incorporation into Christ, within His mystical Body, and of the implementing of Calvary day by day on the altar, we hear sturdy echoes of his vast liturgical scholarship, even as in the earlier chapters he held us firmly conscious

of the Old Testament significance to the New, and of all Scripture to our present lives. And, as always in this book, it is the Christian scholar who leads us fruitfully among the spiritual treasures that lie amid biblical and liturgical learning.

To those of us familiar with the writings of Dom Gregory Dix there comes a speedy realization that this small but profound book could have come from no other hand. And once again we know sadness at his being taken so early from our midst.

D. A. W.

SPARKS OF FIRE AND OTHER THOUGHTS ABOUT THINGS THAT MATTER, by Thomas N. Carruthers, (New York: Morehouse-Gorham Co., 1953) pp. 166. Cloth, \$3.00.

Most of the sixty-five articles which make up this book by the Bishop of South Carolina appeared in a religious column of an agricultural magazine. This possibly accounts for the brevity and frequent superficiality which marks the treatment of great subjects. At best the efforts display homiletical skill, and at worse they echo the banality of the pulpit of the 1920's. The choice of stories and quotations shows wide reading, although there is carelessness in

their use. The extract of Ella Wheeler Wilcox's poem is misquoted (p. 33); and "In His will is our peace," is not from the Bible, but Dante. (p. 81)

It should have been possible to have given some meat even in limited space, but there is an almost complete absence of the message of evangelical Christianity: sin and redemption. The exhortation to be good and go to Church so that you will set youth a good example, while adequate as far as it goes, gives a distorted view of the mission of the Church, especially in that it comes from a bishop.

But it was with something approaching horror that we read "What value Prayer?" (pp. 109-110). In this Bishop Carruthers puts forward the popular error which the reviewer has been combatting during his entire ministry. This idea is: that God has His plan for each one of us, and prayer is a means of learning His will in a given situation. This pernicious bit of theological determinism has tortured the souls of men and women. They have been taught that God has a plan for their lives, as it were, in blue-print form, locked up in His office desk, and the great puzzle was to find out what the plans were. When a bishop tells people such on the doubtful authority of Horace Bushnell (a calvanist turned unitarian) that God has a pattern for every person and that prayer is the method to get at this, to say the least, he is doing grave disservice to those frustrated persons with problems of vocation. People who are unhappy or have not attained desired success frequently come to a priest asking wistfully how they can find out "God's will for them." The only definite answer you can give is: avoid sin, and remember God does not demand success, but faithfulness. In the case of most lives God gives us free-will to exercise within a certain scope of life. "Love God and do as you will," said Saint Augustine. Instead of a concealed blue-print, God gives us paper and pencil, as it were, and says: Draw your own plan."

In view of these observations, a more appropriate title to this book would have been "Clouds of Dust."

—J.G.



HOLY CROSS - THE LITTLE CLOISTER

THE ANGLICAN PULPIT TODAY—Representative Sermons by Leading Preachers of the Anglican Communion. *Edited by Frank D. Gifford.* (New York: Morehouse-Gorham Co., 1953) pp. 235. Cloth, \$3.50.

AS a contemporary record this series of sermons is useful but their utility does not gainsay the fact that, by and large, they are just a little dull. They disappoint to the degree that they fail to constitute what might be described as legitimate reading matter. Let it be said at the outset that they are not 'preachments' in the classic sense, nor does one readily perceive the balance between the twin ingredients of didache and *arguementa* that at one time, at least, were thought to be necessary constituents of the latter sermon.

It may well be that the days of the art of the preachment are now altogether passed, but that the stress and tempo of contemporary existence invalidates such an activity, nevertheless much of this material did not appear to your reviewer to be much more than a rough and ready compilings of modern data with a quick flick at the end to demonstrate the relevance and efficacy of the Christian religion—and this seemed neither a satisfactory evolution nor valid alternative. One suspects that those who live among the Olympian heights of the ecclesiastical hierarchy—and for the most part these contrivances are gathered from such realms—are obsessed with the notion that their Anglican congregations no longer understand good English and that the faithful are held captive by the plebian notion that eloquence is verbosity and style an unwonted affectation. Perhaps this merely serves to demonstrate the usefulness of this anthology as a record of our times. But if we are made uncomfortable by realizing afresh that we live in an age of inverted snobbery, at least we can realize that the results are no whit happier than the opposite extreme which gave it birth.

But we must be thankful for small mercies: there is little formal heresy to be found in these brief homilies, (though "... the Christian Church is as broken as our world" and 'At many periods there have been those



outside the Church who were *more Christian* [my italics] than many responsible leaders within, for we may be certain that God is never without witness in His world." comes perilously close to it. See pp. 25-26). And, on the whole there *is* a consciousness of the Church which bears witness to over a century's renewed Catholic activity within our Communion. Proclamation—the voice of the Church ranged over and against the world, is occasionally present though dismally unstressed.

The world has invaded us, and in these addresses—we hesitate to call them 'sermons'—we see 'hand to hand fighting' rather than the grand strategy of battle between New Israel, the Holy People of God, and Anti-Christ and all his works. There is little *doom* to be found here, and rather less Glory. Possibly the Anglican Fragment is not sufficiently *abandoned*—to use Pere Grou's word—for its leaders' consciousness to be saturated with a sense of the power and glory of the Saints, with the fact that in terms of the world we are but a "little flock" but the gates of hell shall not finally prevail. It strikes me as strange that as we stand shivering on the brink of what may well be the final holocaust, that these pages reflect so sparsely the Second Advent theme, the corporate longing for the Groom to return to His Bride that was bought at a price and now awaits patiently the final fulfillment of Love in identification with Its object. Indeed,

there is virtually no eschatology here. We must take comfort from the thought that there are other pulpits from which less "representative sermons" are preached by less "leading preachers" . . .

But the few exceptions to these strictures are indeed worthy of comment. While this collection is obviously not intended to be used as a game of 'Choose the Winner' it is surely legitimate to single out certain of them for praise—those that jab the reader into wakefulness and stir the imagination, the flesh of faith.

Pre-eminent among these is that by Bishop Yashiro of Kobe, Japan, entitled THE SUFFERING OF THE BLESSED MARY. There is something creatively fresh in this address which, by comparison, makes most of the others, arid and uninspired. It is heartening to see that the Gospel of suffering love, the drama of Christian reality, is not the sole property of our Eastern Orthodox brethren. And it is congruous and profound that this imaginative and edifying portrayal of the Mater Dolorosa should issue from that part of the Catholic Church where man's inhumanity to man was so hideously revealed in the course of the last world war.

The faith, learning and expository abilities of Father Charles Lowry, sometime Rector of All Saints, Chevy Chase, Maryland, are well displayed in his contribution, THE LIFE OF THE SPIRIT TODAY. While so many of my fellow-Europeans blandly assert that it is America *par excellence* that perpetuates the Western fallacy of what Bertrand Russell once described as 'parochialism in time'—the idea that the present is automatically superior and more important than what has gone before or has yet to come—it is encouraging to be able to reply with the words of an American priest that "The salvation of the world waits . . . on the Body, the Church of Christ, on the deepening of her fellowship, the renewal of her unity, the recreation of her powerful instrumentality as the organ of the divine Spirit in the World." Then, speaking of our Lord: "He gives us the impressive witness of the Christian tradition across the centuries, He woos us by the whisper of His Spirit in the

inner voice of conscience . . . He judges us as a people in the disorder, conflict, and difficulty of our national life, social, economic and political—but He leaves the decision the great Yea or Nay of life, to us. We have to choose what we will do and whom we will serve: whether flesh or spirit, mammon or Christ, idols or the living God, darkness or the eternal light . . ." These, surely, are the authentic tones of an unattenuated Ministry of the Word, conscious of the perpetual *attente* of the Church waiting upon the Holy Ghost, of the world, waiting upon the divine Instrument of God's Will and Judgment. And Dr. Lowry uses words in a manner that commands our respect and delight.

Of course there are other examples in this book of two-hundred and thirty-five pages which are worthy of quotation, addresses that are quite admirable in their way, pertinent to the world in which we live, faithfully teaching snippets of the Church's dogma. But I am left with the overall impression that that is not enough to justify the high sounding title of THE ANGLICAN PULPIT TODAY and its frankly pompous subtitle. Without wishing to depreciate the work and abilities of Archbishops, Bishops, Archdeacons, Deans and Professors of the Anglican Communion I feel I must add that a reading of this book leads one to conclude that preferment within our Family is not very closely connected with the gift and art of preaching the lively oracles of God.

—D.A.W.

REFLECTIONS ON LIFE AND RELIGION by Sir James Baillie. Edited by Sir Walter Moberly and Professor Oliver de Selincourt. (George Allen and Unwin Ltd. London. Imported by Macmillan Co. New York) pp. 288. Cloth, \$3.75.

These reflections selected from Sir James Baillie's M.S. notebooks, covering a great variety of subjects, are incentives to further reflections, rather than pat answers to any of man's problems. With an idle half hour or so, one should dip into this collection at random. A suggestive idea will be found on almost any page, which one can then develop at leisure. As an example I open

book and my eye struck the following page, "The great perplexity in the religious life is the impenetrable silence of God" which recalled the Psalmist's centuries old ["Truly Thou art a God that hidest thyself" and all that has been written about the richness of the spiritual life. I wouldn't recommend this book to anyone who didn't have the inclination and leisure for reflection. —L.K.

THE CHRISTIAN VIEW OF SEXUAL BEHAVIOR—A Reaction to the Kinsey Report by *W. Norman Pittenger*. (Greenwich, Conn: The Seabury Press, 1954) pp. 71. Cloth, \$1.50.

"TAKE THEE"—A Pastoral Theology of Christian Marriage by *Charles H. Douglass*. (231 Haverhill Drive, San Antonio, Texas: Charles H. Douglass) pp. 36. Paper.

It is a pity that Dr. Pittenger should have thought fit to add the sub-title, "A Reaction to the Kinsey Report" to his small but stimulating book of seventy-odd pages, for I feel that both the thoroughly misleading aspects of Dr. Kinsey's two books and the undoubted resources of Dr. Pittenger, warrant a full-scale work from the Christian side, covering all the aspects of a Christian sexuality, and no more "little books" covering a sphere in which Christians today are called to give firm and cogent reasons for their beliefs, to possibly a greater degree than ever before.

Perhaps Father Pittenger, having now appeased our appetites, will return to the fray producing something more comparable to not only the Kinsey Reports but such things as Mme. Simone de Beauvoir's *THE SECOND SEX*; a major work that can successfully contend with the great amount of sexual teaching inherent in many modern novels, the steady stream of sub-Christian sex articles in the mass-circulation magazines and those in the various medical publications whose premises are often of a strictly non-Christian nature.

Dr. Pittenger adopts, for the most part, in his book, the traditional Christian approach to sex with illustrations and allegories taken from the relationship of God and Man, basing

his arguments for the Christian interpretation of the problems pertaining to sex, on the Fall. Now while this is entirely valid and in the strict Jewish-Christian tradition, this reviewer feels that what should be constantly borne in mind is the perhaps profounder and more specifically Christian interpretation springing from the impact of the Incarnation upon human flesh (which is, after all, what the word 'incarnation' means). In other words, that 'Incarnation' has a direct sexual significance. It would seem that the author is thinking of this when he writes: "... we insist that the sexuality of man is a sign of the totality of his life and that sexual union is not only perverted but actually blasphemous unless it takes place in a context which expresses this totality." (p. 35) There is *blasphemy* of course, whenever the laws governing the correct use of the body are violated, because the body is now the Temple of the Holy Ghost, the result of Christ elevating *sarx* to the position of a throne for Divinity, the tabernacle of Grace.

Although the author strikingly sounds the note of joy with which the subject of sex should be always associated, he does not work out, even briefly, the significance of the relationship between spirit and flesh *in terms of what has happened* to flesh as a result of God's descent and clutching it to Himself. What needs to be re-affirmed, both within the Church, and to the world outside is that the implications following upon the unique historic act of Incarnation, make the sexual activity for the Christian, something *different* than what it was in the pre-incarnational days of the Old Israel. And what has been effected by it, in the realm of flesh, has a universal significance, makes of sex a new activity—objectively so, even though unrecognized by those who do not accept the Christian statement that The Word was made Flesh.

The major fault then, that I find with Dr. Pittenger's book comes under the category of 'sins of omission' and the fact of its brevity is no good excuse as this neglect of the incarnational principle, so common in contemporary, as well as historic Christian writing on

the subject, is illustrative of a basic poverty in one stream of Christian thought. Heretical notions of sex have always lingered about the Christian mind, receiving a powerful impetus under Scholasticism, and while this book is not guilty of them, it does little, much too little, to combat them. Father Pittenger is far too sanguine when he writes: "when-ever Docetism, in whatever dress, has made its appearance, the Church has been the first to denounce it . . . It is only in sects which have departed from the historic teaching of the Church on these matters that an ultra-puritanical, manichean attitude has been taken to sex." Would that that were so! Dr. Pittenger rightly insists that ultimately sex is a mystery, but we do damage to that notion of mystery when Christian truths relating to it are not held antinominously. What our writer euphemistically describes as "the gloomy side of St. Augustine's teaching," of which there are traces in St. Paul, and strident echoes in St. Thomas are all too often taken as the *only* side to Christian teaching which is orthodox. And while some of the statements of St. Paul, the Fathers, and the Scholastics are not untrue, they are less than the *full* truth, and erroneous unless taken in conjunction with the rest of Catholic teaching on the subject. In this matter we are asked to apply the same principle as that we use in conjunction with the New Testament: we are not asked to *equate* the Corpus Paulinum with the remaining documents, for the total euangelia, the fullness of the Good-News is contained within the whole and not in any one part. We constantly face the danger of erecting a type of "marcionite canon" where traditional Christian teaching on sex is concerned and it is this tendency which has played havoc *within* the Body of Christ, through the centuries. We do not advance the cause of Christian sexual thinking, by neglecting the existence of this strain of thought, found among both Catholics and Protestants, which wrongfully depreciates the sexual activity, and while it is clearly evident that Dr. Pittenger is at pains to break the synonym of "sex" and "unpleasantness" he is too complacent over what has already been written. Writing under the pseudonym of 'Father William

Tiverton' an Anglican monk in a book entitled *D. H. LAWRENCE AND HUMAN EXISTENCE*, (London, 1949) points out that even St. Thomas, although avoiding the tendency to *explicit* Manicheanism, seems to suggest that any natural enjoyment of the sexual act which is not wholly and merely an "enjoyment" or "delight" in what will be the fruit of the act, is sin—"indeed is of the nature of mortal sin." Of course, in the works of the novelist D. H. Lawrence we see a non-Christian reaction to what is indubitably, though wrongly, a widely held view of what is the *total* position, for Christians, (a view, as we have said before, which is frequently held by Christians). One exaggerated swing of the pendulum invariably leads to an equally false position in contrast; it is for the Christian to steer between Scylla and Charybdis, to hold to the ultimate mystery of sex which permits asceticism which condemns manicheanism; which regards sex as "a lofty theme, setting before man that which is highest and lowest in him." Because it is a mystery it performs, "emphasizes the far reaching dualism of human nature to the verge of tragedy. The metaphysic of incarnation, which sees the human being as a spirit joined with a body that has sex, puts a seal of nobility on everything that has to do with our bodily existence."²

Dr. Pittenger's little book succeeds, however, where many such works fail in that it is not trite. He is obviously aware that, in sexual matters above all others, what is remote and academic problem for one, is glaring and central for another. His pages are diffused with this quality of sympathy and he is not afraid to use the modern psychology where and when they can illuminate Christian teaching.

In such a work as this, it was not to be expected that the author should treat of the ramifications of a Christian view of sex and quite wisely he limits his field to Christian reflection on the more usual manifestations of sexuality (if we can use such terms after reading Dr. Kinsey's books). In the

1) *The Verdict of Animality*, essay by Daniel Rops in *Earth and Spirit*, Longmans, 1939.

2) *Ibid.*

scarcely charted seas of the human emotions where we can but see through a glass darkly and the striving Christian has to lean heavily upon the activity of a quickened conscience because of the less substantial amount of written moral formularies on the part of the Church, much has still to be stated, much explained—especially in response to the specious rationalizations that issue from time to time from the forces of anti-God.

The idea of a selected Reference List was an excellent one, and the author's comments on each book listed is invaluable. However, one would have thought that BODY AND SPIRIT which I have quoted in this review would have found a place among his selection as some of the essays within its pages contain a fullness of Christian sexual interpretation, which is usually nowhere rarer than within the manichean-saturated thinking of the contemporary Roman Catholic Church.

The second title under review is as excellent a pamphlet on Christian marriage from the Anglican viewpoint, as one could hope to read. It is not, however, for the tract case as much as for the priest engaged in marital instruction. The author has obviously given the subject much study and a lucid and erudite mind has here given us in brief, the chief fruits of his meditations. The descriptions of ancient Christian marriage, with its roots in both Jewish and Pagan custom makes particularly fascinating reading.

—D.A.W.

RULE OF LIFE by *Frank Newton Howden*. (New York: Morehouse-Gorham Company, 1954) 48 pp. Paper, 60c.

Although we can appreciate the effectiveness of the manner in which this 'Outline of Church Duties for Episcopalians' is presented, with excellent sketches illustrating the text, from the Catholic viewpoint, the latter is scarcely sufficient.

It is a defect of all books or tracts that lie away from normal Catholic prayers such as the 'Hail Mary,' the appeal for intercession from one's patron Saint, the 'Glory be to The Father' etc., that in their place they give prayers which by their 'literary' flavor seem more appropriate to the class room



THE FINDING OF THE TRUE CROSS

By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

than the bedside. And this book is no exception.

Much is said within its pages of the "average person" whom, we infer from the text, is someone who, although willing to take the tiniest first step in the prayer-life, has not yet done so; ("average" is at one point

defined as someone who has not yet learned to say any prayers at all, in the morning.) Such a person is indeed a laudable objective for a little work of this kind, but we should have thought that the sign of the Cross might have been relevant to such a one—the lack of time to pray very long being another emphasis of the booklet—and “In the Name of the Father, the Son, and The Holy Ghost” might be more pertinent than some of the ‘paragraph prayers’ given. The ‘Sanctus’ from the Mass is offered as a suggestion for adoration on waking, which is of course, an excellent idea, but surely, the Kyries too, might have found a place as ‘arrow-prayers’ with which to perforate the day?

The sincerity of the author is indubitable and doubtless some will find help in these pages, yet one is rather surprised to find this title emanating from the house of Morehouse-Gorham, when its flavor is distinctly that of the National Council.

—D.A.W.

Notes

Father Superior assisted the Bishop of New York with confirmations in the diocese, officiating at the following churches: Saint Stephen's, Saint Michael's, and Holy Apostles, all in New York City. Bishop Campbell also preached the Three Hours on Good Friday at Christ Church, West Haven, Connecticut, and conducted the annual retreat for the Oblates of Mount Calvary at Holy Cross Monastery.

Father Kroll preached the Three Hours at Saint Matthew's Church, Unadilla, New York.

Father Parsell left Easter afternoon for Venice, Assisi, Rome and all points east. After his pilgrimage he will return to the mission at Bolahun.

Father Harrison preached the Three Hours at Holy Cross Monastery.

Father Hawkins preached at Trinity Church, Waterbury, Connecticut; gave the

Three Hours at Calvary Church, Summit, New Jersey; and conducted retreats for the All Saints' Sisters of the Poor, and some of their associates at Catonsville, Maryland.

Father Bicknell preached at the Church of the Good Shepherd, Newburgh, New York, and conducted the Three Hours at South Kent School, Connecticut.

Father Packard preached the Three Hours at Saint George's Church, Schenectady, New York; conducted a short mission at Christ Church, Millville, New Jersey.

Father Adams gave a mission at Saint John's Church, Frostburg, Maryland.

Father Gunn preached during Holy Week and gave the Three Hours at Trinity Church, Portsmouth, Virginia; and spoke at a Communion breakfast at Emmanuel Church, Elmira, New York.

Brother James preached at Saint Andrew's Church, Poughkeepsie, New York.

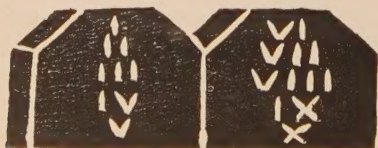
Current Appointments

Father Superior will continue his confirmation appointments in the Diocese of New York during the month. On Sunday, May 2 he will be at Holy Trinity, New York City in the morning, and Saint Mary's, Yonkers, in the afternoon; May 9, a.m. Trinity, New Rochelle, p.m. Saint Mary's, Chappaqua; May 16, a.m. Zion, Dobbs Ferry, p.m. Saint John's, Cornwall; May 23, a.m. Saint Thomas' Chapel, New York City, p.m. Saint Mary's, Manhattanville; May 27, Ridgefield Park; May 30, Saint Peter's, Lithgow, and Grace Church, Millbrook. Bishop Campbell will also conduct a school of Prayer at the Church of the Holy Communion, Paterson, New Jersey, May 24-26.

Father Hawkins will conduct a retreat for the Community of the Transfiguration, May 11-17.

Father Bicknell will conduct a mission at the Church of Saint Edward the Martyr, New York City, May 16-23.

Father Packard will conduct a retreat for men of the Confraternity of the Love of God at Holy Cross Monastery, May 15-17, and will hold a retreat for associates at Christ Church, New Haven, May 22-23.



Ordo of Worship and Intercession May - June 1945

- 4th Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr pref of Easter till Ascension unless otherwise directed—*thanksgiving for God's providence*
- Monday W Mass of Easter iv gl col 2) of St. Mary 3) for the Church or Bishop—*for the Order of Saint Helena*
- Tuesday W Mass as on May 17—*for the Priests Associate*
- St. Dunstan BC Double W gl—*for Church musicians*
- Thursday W Mass as on May 17—*for the American Church Union*
- Friday W Mass as on May 17—*for social and economic justice*
- 20f St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for those in the armed services*
- 5th Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—*for blessing on our crops and harvests*
- Rogation Monday V col 2) St. Vincent of Lerins C 3) of St. Mary—*for the starving and dispossessed*
- Rogation Tuesday V col 2) of St. Mary 3) for the Church or Bishop—*for the ill and suffering*
- St. Augustine of Canterbury BC Double W Mass a) of St. Augustine gl col 2) Vigil of Ascension 3) Rogation LG Vigil b) of the Vigil gl col 2) St. Augustine 3) Rogation or c) after Rogation Procession of Rogation V col 2) St. Augustine 3) Vigil LG Vigil—*for our country*
- Ascension Day Double I Cl W gl cr pref of Ascension till Whitsunday unless otherwise directed
- Venerable Bede omitted this year—*for all religious*
- St. Philip Neri C Double W gl col 2) Ascension cr—*for the Seminarists Associate*
- Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—*for Saint Andrew's School*
- Sunday after Ascension Semidouble W gl col 2) Ascension 3) St. Joan of Arc V cr—*for the persecuted*
- Within the Octave Semidouble W Mass as on May 29—*for religious vocations*
- 1 Within the Octave Semidouble W Mass as on May 29—*for confirmation candidates*
- Within the Octave Semidouble W gl col 2) Martyrs of Lyons 3) of St. Mary cr—*for the Confraternity of the Christian Life*
- Octave of the Ascension Gr Double W gl cr—*for the Community of Saint Mary*
- Friday W Mass of Sunday gl col 2) of St. Mary 3) for the Church or Bishop—*for the Oblates of Mount Calvary*
- Vigil of Pentecost R gl no com pref of Whitsuntide—*for the spirit of joy*
- Whitsunday Double I Cl R gl seq cr pref of Whitsunday through the week—*for Christian reunion*
- Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—*for Mount Calvary Priory*
- Tuesday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—*for the Liberian Mission*
- Ember Wednesday Semidouble R gl col 2) St. Columbia Ab 3) Whiesunday seq cr—*for the increase of the ministry*
- Within the Octave Semidouble R gl col 2) St. Margaret of Scotland W seq cr—*for Christian family life*
- Ember Friday Semidouble R gl col 2) Whitsunday seq cr—*for all ordinands*
- Ember Saturday Semidouble R gl col 2) Whitsunday seq cr—*for the peace of the world*
- Trinity Sunday Double I Cl gl cr pref of Trinity—*thanksgiving for the Christian revelation*
- St. Barnabas Ap (transferred) Double II Cl R gl col 2) St. Basil BCD cr—*for the Saint Barnabas Brotherhood*
- Tuesday G Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib* or as votive of Trinity W cols as above pref of Trinity—*for the faithful departed*
- Wednesday G Mass of Sunday col 2) of the Saints 3) *ad lib* or as votive of Trinity cols as above pref of Trinity—*for the Holy Cross Press*

. . . Press Notes . . .

CHRISTINE HEFFNER, the author of our publication *Intercession*, has another book, just published by *Morehouse-Gorham*, with the title *The Way of Light*. It is a devotional book to be used for daily meditation and prayer. It is illustrated by Gedge Harmon. We have some copies on hand. The price is \$2.50, and we will pay postage on Cash Orders.

FATHER GREGORY MABRY, formerly Rector of St. Paul's, Brooklyn, has written us (in part), as follows: "I have just finished reading Fr. Phillip's excellent *apologia* and instruction, *Seeking After Perfection*. It seems to me to be just the sort of book which can light the way for uninstructed and ill-instructed Christians, and win the unconverted and nominal Christians to the practice of Christ's Religion. Please send one copy each to the following names. If I could afford it I would send it to many more."

THE MOWBRAY EDITION of Fr. Hughson's *Spiritual Letters* has had a very good sale indeed according to a letter received from the publishers. Mowbray has the "rights" for all sales in the British Commonwealth, and they are also planning an edition of *Lord, Hear My Prayer*, Fr. Hughson's meditations on the Sunday and Holy Day Collects.

ALCOHOLISM is now the fourth major health problem in our country. There are four-million problem drinkers, or sick alcoholics in the U. S. A. If you want accurate information on this illness, write: National Committee on Alcoholism, Inc., 2 East 103rd St., New York 29, N. Y. It is the only national voluntary organization working for the prevention and reduction of alcoholism through education, rehabilitation and community services. It is sup-

ported by contributions and membership. Truly a wonderful work.

A CATHOLIC CONGRESS under the direction of the American Church Union will be held in Chicago from August 1st, to the 3rd. This will be the first world-wide Eucharistic Congress to be held in the American Church. Our Press is planning to have an exhibit of books, and we will look forward to welcoming our many friends.

IT ISN'T OFTEN that our publication is lauded by Roman Catholics, but here is what a Roman Catholic priest says about *Seeking After Perfection*: "It is a neat little volume, very attractive in format, type, etc. . . the contents are excellent . . . most readable style, so simple and clear and down-to-earth, while at the same time so thoroughly dignified. Surely anyone reading (your book) must be inspired to strive after the better things."

SPRING HAS COME to the Hudson Valley and today (April 7th,) is bright and warm. The birds have returned. The flowers are blooming, and the Press Office flooded with sunlight, is most unattractive at the moment! Spring fever . . . shad fishermen on the river . . . balmy breezes . . . let's go fishing.

NOW, IF ONLY OUR subscribers would keep up their subscriptions we will make a real gain in circulation. Difficulty is just when we get 25 new subscribers, another 25 of the old ones drop out - for one reason or another, or for no reason, and we "lose the standing still". Please cheer us up by renewing promptly. Thank you, and a happy Spring.

HOLY CROSS PRESS

West Park, N. Y.

April 7th, 1954